INDUSTRIAL NUMBER

THE RED MAN

An Illustrated Magazine Printed by Indians

APRIL 1914

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A Farmer's Creed

"I BELIEVE in red clover; I believe in cow peas; I believe in soy beans, and, above all, I believe in alfalfa, the queen of forage plants. I believe in permanent agriculture, a soil that shall grow richer rather than poorer year by year. I believe that the only good weed is a dead weed, and that a clean farm is as important as a clean conscience. I believe in the farm boy and the farm girl—the farmer's best crops and the future's best hope; I believe in the farm woman and will do all in my power to make her life easier and happier. I believe in a country school that prepares for a country life, and a country church that teaches its people to love deeply and live honorably. I believe in community spirit, a pride in home and neighbors, and I will do my part to make my community the best in the State. I believe in better roads. I will use the road drag conscientiously, whenever opportunity offers, and I will not "soldier" when working out my road tax. I believe in happiness; I believe in the power of a smile; and I will use mine on every possible occasion. I believe in the farmer; I believe in farm life; I believe in the inspiration of the open country. I am proud to be a farmer, and I will try earnestly to be worthy of the name."

Reprinted from the Indian School Journal

A magazine issued in the interest of the Native American

The Red Man

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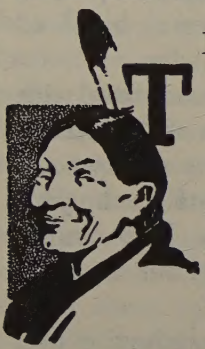
OSCAR H. LIPPS, Supervisor in Charge.

THIS EXHIBIT TOOK SEVERAL PRIZES AT THE STATE FAIR, SPOKANE, WASH., 1913

Editorial Comment

Commissioner Cato Sells and His Industrial Program



THE Indian Service is particularly fortunate in having at its head a man of unusual business experience and ability in the person of Hon. Cato Sells. It has been said of him that his father must have had an unusual knowledge of the characteristics, capabilities, and endowments of the elder Cato, after whom he named his son, or that this son delved deeply into the life and accomplishments of Cato the Elder, and absorbed largely of his character and earnestness of purpose. The great Roman senator was especially an agriculturist, and while he was one of Rome's greatest statesman his chief characteristic was his simplicity of life and his determined and uncompromising efforts to accomplish substantial and permanent betterments for his people.

Cato Sells was reared in the State of Iowa and lived there until about eight years ago, when he become a resident of Texas, where he has since resided. Although an active and successful lawyer by profession and incidentally rather closely associated with banking, he early became enamored of agriculture. A number of years ago he was named by the Iowa Legislature as a member of the Board of Trustees of the Iowa State Agricultural College at Ames, in which capacity he served for about seven years, thereby acquiring considerable knowledge of scientific and practical agriculture and during which time he became intensely interested in farming and stock raising. After moving to Texas he enlarged his sphere of usefulness in this respect and was soon made a member of the executive committee of the Texas Cotton and Corn Growers' Association, to which he gave active support and co-operation, making numerous addresses to the industrial conventions at the State Fairs and at the State Agricultural College.

At the annual meeting of the State Bankers' Association, held at

El Paso, Texas, in 1910, he was the author of a resolution making an appropriation for premiums to Texas boys in intensive-agriculture contests, since which time the movement has so grown and developed that last year the Industrial Congress of Texas distributed $10,000 in gold for similar premiums.

Three years ago Mr. Sells distributed seed corn which cost him $3 a bushel to more than 500 boys living in his home county in Texas, giving to each boy enough seed to plant an acre, and which it is said has resulted, under Mr. Sells' active encouragement, in an increased annual production for the county of several hundred thousand dollars.

Since going to Texas, Mr. Sells has been closely associated with Dr. Knapp, who, until his recent death, was in charge of the farm demonstration work of the United States Department of Agriculture, and in this relationship he was largely instrumental in the procuring of a large number of expert farmers from the Department of Agriculture for farm-demonstration work throughout the State of Texas.

With this equipment, almost immediately after his induction into the office of Commissioner of Indian Affairs, Mr. Sells comprehended the great opportunity presented to the Indian Bureau for a tremendously helpful service to the Indians and, incidentally to the consuming public, in the prompt taking advantage of the grazing lands owned by the Indians, by the improvement, by up-breeding of their cattle, horse and sheep ownership, by equalizing the he-stuff with the she-stuff to the end that proper increase might be insured and increased profits accordingly guaranteed; that inbreeding should be at once stopped and results secured in harmony with the number owned and the feed consumed; that the tribal herd should be quickly increased where money to purchase same was obtainable, either by the use of tribal funds or reimbursable advancements; also that white cattlemen's leases should be accordingly reduced or renewed only on proper consideration and more satisfactory terms, revocable at the will of the Indian Bureau; that the old, scrubby, and illy bred male-stuff be disposed of and therefor substituted ordinary middle-weight Percheron stallions, Hereford white-face bulls, and well-bred rams.

To this end, within thirty days after Mr. Sells took the oath of office as Commissioner of Indian Affairs, he caused to be taken an inventory of all the stock possessed by the Indians of the country.

Up to this time more than a million dollars worth of cattle, horses, and sheep, largely male-stuff, have been purchased and placed upon the several reservations of the country. It has also been his policy from the beginning not only to purchase tribal herds but to increase and improve the individual stock ownership, and, as soon as it can be done in a businesslike manner, issue the stock to the individual Indian.

All of this necessarily contemplates the use in the near future of practically the entire grazing lands of the Indians, which now is the very large part of the pasturage of the country, by the Indians themselves rather than by the white cattlemen. Altogether it seems quite reasonable to say that with the proper development of the stock industries, the Indians will within a few years become the cattle, horse, and sheep kings of America. The Indian is naturally a herdsman. In the North and the Northwest the Indian and his lands are particularly adapted to cattle and horse raising; in the Southwest the Indians have long ago demonstrated their usual capacity for sheep raising, and there is in this Southwest country also splendid opportunity for cattle and horse raising. Throughout the entire Indian country where conditions justify it and where the white man can succeed as a farmer, there are justifiable reasons for believing that with proper encouragement by way of reimbursable funds and the use of individual Indian moneys, or possibly in some instances by the distribution of tribal funds, under good management from the Office of Indian Affairs and by the superintendents and immediately by the reservation farmers and stockmen, the Indians should not only become successful stock raisers but also great factors in agricultural production, all of which contemplates almost an entire change of policy along these lines and with it the speedy bringing about of a condition of self-support and self-respecting independence for the Indian.

So earnest and determined is Commissioner Sells to bring about better industrial conditions for the Indian that he has gone to Congress with his appeal for funds to enable him to inaugurate and carry out his big industrial program. He has been greatly encouraged by the committees of Congress which have recently responded to his urgent appeal and placed in the Indian bill an item of more than $900,000 as a reimbursable appropriation, the same to be used largely for agriculture and stock-raising betterments by way of the purchase of stock, farming implements, seed, and other equipment

necessarily incident to successful operations along the lines of agriculture and stock raising.

Under date of April 5, 1914, Commissioner Sells addressed a letter "To all Reservation Superintendents" in the Indian Service, in which he expressed in no uncertain terms his determination to inaugurate immediately a new and extensive program designed to bring about an awakening on the part of all concerned in the industrial advancement of the Indian along agricultural and stock raising lines. This letter reads as follows:

I greatly desire it to be understood throughout the Service that the present administration of Indian Affairs is determined that every Indian shall have opportunity and encouragement to accomplish industrial betterments.

I want you to know that the magnitude of this undertaking is fully realized, and that while I do not think it can be accomplished in one summer nor that it can be done without hard work and some sacrifice on the part of all of us, I am firmly of the opinion that it can be, should be, and must be done.

I am not at all satisfied with the agricultural, stock, and industrial conditions generally existing throughout the Indian country, and I am determined that unceasing efforts shall be put forth to bring about a radical and speedy change.

Primarily the opportunity for advancement among Indians is largely agricultural and stock-raising. The Indians own the land, and with proper encouragement can so develop their possessions as to insure ultimate self-support.

The farming season is at hand. Every farmer should at once become actively engaged in advising and teaching the Indians how to prepare the soil, the kind of seed to select, when and how to plant, grow, and harvest, and the best use to be made of his crop when produced.

The Indians should be made to realize that the grazing lands of the United States are now almost entirely his own and that he has readily within his reach the possibility of becoming the cattle, horse, and sheep king of America.

All these things involve earnestness of purpose and close cooperation between the Indian Service employees and the Indians. To insure the best results every man charged with such a responsibility as farmer or stockman must devote his time—every day of his time—in heart to heart association and hand to hand working in his particular sphere. It must be "a long pull, a strong pull, and a pull all together," as they say at sea.

I cannot refrain from calling attention to a situation that is very unsatisfactory. I have information from dependable sources and from all sections of the country that farmers in the Indian

Service devote most of their time to work associated with the business end of agencies; that our farmers, with a few notable exceptions, are not in fact practical and helpful as farmers; that they do not go out among the Indians on their farms as they should and as hereafter I earnestly desire them to do. It is almost discouraging to contemplate that after years of employment of men who have been especially charged with the work of advancing the farming interests of the Indians no more has been accomplished.

Commencing immediately I wish word to go down the line from the Indian Office in Washington to the agencies, and from the agency throughout every reservation and on to each allotment that every Indian Service farmer shall give his time to actual farming and that under no circumstances shall he continue, as so generally has been done, making the office work the first consideration and the promoting of the farm work of the Indians secondary. These things must be reversed.

Congress, the tax-paying public, and the Indians have a right to expect full return for every dollar appropriated and such permanent industrial advancement of the Indians each year as will justify the maintenance of the force of farmers and stockmen now employed and give promise that eventually they may no longer be required.

Nor am I satisfied with the fact as I am now convinced that the superintendents, generally speaking, spend altogether too much time in the office attending to duties which properly belong to clerks, when the superintendent, to accomplish the best results, should be out in the field among the Indians looking into their home comforts, after health conditions, and in close contact with them, giving personal attention to their farming, stock raising, and other relationships, that they may be encouraged to do for themselves the things that they cannot have done for them for an indefinite period of time.

Hereafter, the superintendent, in place of devoting three-fourths or more of his time to office duties, shall devote a very large part of his time among the Indians on the reservation.

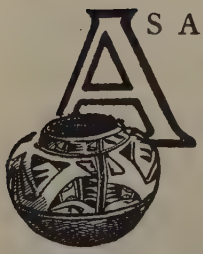
I do not anticipate that the carrying out of these directions will bring about any appreciable congestion of the so-called "paper work" of the office. I believe the greater portion of the office work will be found to fit in with the field work so that it will be done in connection therewith and without hindrance to it.

Reservation employees should know the Indians and know them well; understand their condition and substantially aid them in their forward march toward self-support and equipment for citizenship.

Commissioner Sells is planning a big industrial program for the Indian Service. He will need employees of ability and with a deep sense of responsibility to assist him in carrying out that program

Capable men and women of sincerity, industry, and initiative will be required, and he will expect us to render willing, loyal, and efficient service. Let us not disappoint him. With Commissioner Sells' ability, enthusiasm, and earnestness of purpose—the well-spring of inspiration that he is—we believe he will inspire new hope, create confidence, and awaken such active interest as the Indian Service has never before known or felt.

The Indian as a Farmer.



AS A FARMER the Indian has not as a race, so far, made a signal success. There are many reasons for this, chief among which may be mentioned his inherited tendency to keep himself free from any restrictions on his freedom to move at will from place to place, lack of desire to provide for the future, and the impatient waiting for returns from his labor. Accustomed, in former years, to going to nature's store house and taking, in season, what he needed, he has been slow to see any necessity for the hard labor required to make the soil produce for him the sustenance which, in one form or another, it formerly yielded him without thought or effort on his part.

Smohalla, chief of the Columbia River Indians, expressed his contempt for agriculture thus:

> You ask me to plow the ground! Shall I take a knife and tear my mother's bosom? Then when I die she will not take me to her bosom to rest.
>
> You ask me to dig for stone! Shall I dig under her skin for bones? Then when I die I cannot enter her body to be born again.
>
> You ask me to cut grass and make hay and sell it, and be rich like white men! But how dare I cut off my mother's hair?

Too-hul-hul-sote, a dreamer priest of Chief Joseph's band, said to General Howard at a council held at Fort Lapwai, Idaho, on May 3, 1877, that the earth was his mother; that she should not be disturbed by hoe or plow; and that men should subsist by the spontaneous productions of nature.

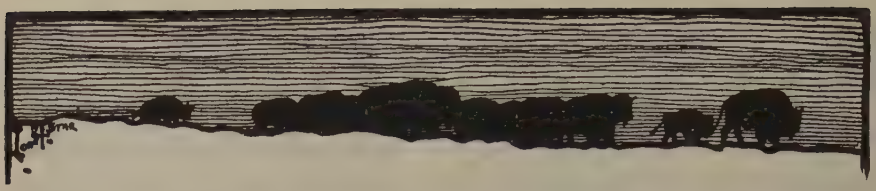
These expressions of sentiment represent, in a degree, the inherited opposition on the part of many of the older Indians to changing their nomadic habits and settling down on their allotments

and, to them, the dull routine and drudgery of farm life. They have not yet learned to resist "the call of the wild."

It has been twenty-seven years since the general allotment act was passed. Nine million acres of agricultural land have been allotted in severalty, and to-day there are less than six hundred thousand acres being farmed by Indians. One of the biggest problems now confronting the Commissioner of Indian Affairs is that of inducing the Indian to farm his land. Many able-bodied Indians who have valuable lands are wholly or partially without the necessary equipment and capital to utilize such lands. This is particularly true on a number of the reservations where large sums of tribal funds have been expended in the construction of irrigation systems, and is one reason why such large areas of irrigated lands are not now under cultivation. Approximately ten million dollars have been appropriated by Congress in connection with the construction of Indian irrigation projects. To get the Indian properly to utilize the lands thus reclaimed for him will require a big working capital and a large force of practical, sympathetic farmers and several years of persistent, patient, and efficient effort. The Indian possesses native ability and under wise leadership and with reasonable assistance he should become a successful farmer. We have faith in his ability and in his ultimate desire to do so.

The Oregon Idea.

GIVING school credit for home industrial work is an Oregon idea and we believe a good one. Attention is called to the splendid address on the subject by Mr. L. R. Alderman, the author of the idea and Superintendent of Public Instruction for the State of Oregon, published in this issue of THE RED MAN. Dr. Charles M. Buchanan, Superintendent of the Tulalip Indian Agency, Washington, has adopted the plan of giving school credits for home industrial work in three of his day schools, with varying degrees of success. Where the teacher took hold of the idea with spirit and enthusiasm, he reports a marked increase in the interest taken in the school's activities, on the part of both pupil and parent. We believe that the Oregon idea could be adapted and applied to Indian day schools with profit, especially in those schools where industrial training is not made a part of the school curriculum.



The Industrial Opportunity for Indians:

By Edgar B. Meritt,
Assistant Commissioner of Indian Affairs.

WE ARE rapidly awakening in this country to the importance of making the best of every natural resource. The high prices which we must pay for the necessities of life have brought this fact home to us all. We are learning, as a people, that even with the broad territory and the great natural advantages of the United States it is essential that every acre of land available for agricultural usage shall ultimately be developed to its full capacity to meet the needs of our ever-increasing population, and that every asset given us by nature shall be forced to give us its proper return.

But when the development of a vast area of land is linked indissolubly with the civilization and advancement of a race, when the social improvement of a people, and even their very future existence, must to a great extent depend upon the success of such economic effort, the condition becomes of vital importance, not only to the race itself but to the Government upon which the responsibility for the civilization rests.

Such a condition confronts the United States Government to-day in its relation with the American Indian. It can be met only by aiding the Indian to make the best of his industrial opportunity, and by this is meant not only opportunity to acquire training in the schools in the mechanical trades, but agricultural and other training which will enable him to make the best of his broad acres. Here we have a people, according to the statistics of the Indian Service for the fiscal year 1913, numbering 330,639, owning a vast area of land aggregating 72,146,544 acres, valued at over $600,000,000. For these people the Government is constantly called upon to make gratuity appropriations. These appropriations are for purposes

educational in character, either to maintain schools for the youth or to furnish white men to care for the property of the adult Indian, to teach him to use and improve it, to care for the health of the Indian and his family, or to protect him from improper influences of white men.

The policy of the Government is to divide, as rapidly as practicable, the communal or tribal holdings among the Indians in severalty. It is apparent that since the greater part of the wealth of the Indian is in lands and that his home is usually in the agricultural or grazing area of the United States, the greater number of Indians must inevitably become farmers or stock raisers.

The larger Government schools for the Indians are essentially industrial in character. They are planned to give every Indian practical training in agricultural subjects, such as farming, the handling of stock, and dairying, and such trades as carpentering, blacksmithing, and kindred knowledge important to farmers. In some schools courses in printing, wagon making, shoe and harness making, steam engineering and tailoring are also given. An effort is made to give the girls such training in domestic science as will render them capable of making a home in the best sense. Wherever real adaptability is shown toward a particular trade and there is an apparent determination on the part of the Indian to follow it as a vocation, special training is given. But in the main the training in Indian schools is based on the proposition that every Indian pupil does, or will, possess land, that he will probably live in an agricultural community, and that he should at least have the training necessary to handle his own land whether he does so or not, or be prepared to follow such gainful occupations as are usual in an agricultural community.

The Five Civilized Tribes of Oklahoma have been the subject of special laws of Congress. Most of their land has been divided in severalty and the final division of the rest of their property is but a question of a short time. The problem of the industrial opportunities of these Indians is a special one and should not be considered in an article of this nature.

The Indian population of the United States, outside of the Five Civilized Tribes, is 229,423. These Indians own 9,648,650 acres of agricultural land, of which 6,775,542 acres are divided in severalty, or into what has been defined by Congress as allotments, and

2,873,108 acres remain unallotted. These Indians also own 29,156,-111 acres of grazing land, of which 8,544,127 acres are allotted and 20,611,984 acres are unallotted. The use made by the Indians of these lands is shown by the fact that of the agricultural land they have cultivated only 595,331 acres, of which 478,052 are allotted and 107,279 are unallotted. There are also 1,482,358 acres of allotted lands leased mostly for agricultural purposes but partly for grazing. Of the unallotted or tribal lands 10,110,348 acres have been leased for grazing purposes.

It will be seen from the foregoing figures that the Indians have, up to this time, made but comparatively little personal use of their vast landed holdings. Under the able leadership of the present Commissioner of Indian Affairs, Hon. Cato Sells, we are now making strenuous efforts to get the Indians to make beneficial use of their own property. Indians are being urged to put more land into cultivation and to purchase cattle to place on their grazing lands. Employees of the Indian Service are being directed to bring about an industrial awakening among the Indians, so that they may become, by their own efforts, independent and thus raised to a higher social and moral standard of American citizenship.

One of the reasons why there has not been greater progress among Indians is because of the deplorable health conditions existing among them. About 13 per cent of the Indians are afflicted with tuberculosis, and more than 20 per cent are affected with trachoma. But little has been done heretofore to meet effectively these conditions. To-day the hospital facilities in the Indian Service do not exceed a total capacity of 300 beds for use of tubercular Indians. The unfortunate health conditions among Indians is set out fully in the report of the Joint Congressional Indian Commission and may be found in Senate Document No. 337, Sixty-third Congress, Second Session. Through the able co-operation of Senator Joe T. Robinson, Chairman of this Commission, and the other members of the Commission and the Senate and House Indian Committees, we hope to obtain sufficient funds to begin an active campaign for better health and housing conditions among Indians, and increased hospital facilities. Better health conditions will insure greater activities along industrial lines throughout the Indian country.

Irrigation systems have been, or are being, constructed on a

number of reservations in the arid regions, partly by appropiations made by Congress, later to be reimbursed from tribal funds already available, at a cost of approximately $10,000,000. Up to June 30, 1913, there were 522,106 acres under completed ditches and 634,-797 acres under ditches then partly constructed. Construction work is continuing and other irrigation systems are being developed as rapidly as funds are available.

While these irrigation projects have been constructed out of funds made reimbursable out of Indian moneys, but little of this rich irrigable land has been actually cultivated by the Indians. These projects are now being used more largely by the whites than by the Indians. The Indians are furnishing the money on a number of projects for construction and because of local laws stand a chance of losing their water rights to white appropriators, because of non-use. We fully realize this deplorable condition and we have asked during this session of Congress for the enactment of legislation to save the water rights of Indians, as well as requesting reimbursable appropriations amounting to nearly one million dollars, in order to be able to furnish Indians with agricultural equipment so that they can go to work on their allotments. We have worked out a definite and constructive industrial program and if Congress will provide the reimbursable appropriations, which at this writing appears likely, there will within the next few years be seen a wonderful improvement in the condition of the Indians of the country. After all, the Indian problem can soon be satisfactorily solved if all the Indians of the country will go to work in dead earnest, resist the temptation of intoxicating liquors and make the best possible beneficial use of their lands. Industry, temperance, and thrift would soon make the Indians independent and progressive citizens.

To solve the problem, we have during the last few months been working out a general program to meet the conditions upon each reservation and for each tribe. A general review of existing conditions is now being made to determine what should be done to develop the resources of each tribe, and particularly to determine those things which each tribe or group needs to enable the family or individual to operate or utilize its lands to the best advantage.

In those instances where at the present time the Indians have good agricultural lands, where they have facilities with which to cultivate and develop them in a manner similar to their white

neighbors, and where they are properly encouraged, they are responding much more than has heretofore been deemed probable. The greatest drawback has been that the Indians who had good agricultural land often lacked in farm stock, modern machinery, and implement with which to operate it. Those places where they are being supplied with these essentials have demonstrated that the Indian can and will do reasonably good farming when supplied with an equipment similar to his white neighbors.

While the Indians are by nature very conservative, it is found that as soon as they can be shown the results of improved methods of agriculture and use of modern implements they are willing to discard their primitive methods and implements of their fathers and adapt themselves to the new.

The Indians, from our earliest knowledge of them, have owned live stock, particularly ponies, which often constituted the chief part of their property, and in the past were used by them in war, in hunting, and for purposes of transportation. An examination of the live stock owned by the Indians to-day shows the following:

689,847 horses, valued at	$15,522,000
228,214 cattle, valued at	6,805,000
1,451,309 sheep, valued at	2,714,000
About 400,000 goats, burros, hogs, etc., valued at	500,000
Total	25,541,000

The average price of the horses is less than $25, and the average value of the sheep is less than $2. These extremely low valuations are due almost wholly to the fact that on some of the large reservations and desert areas of the Southwest are to be found many thousand native sheep and ponies of such small worth as to have virtually no market value. In many places are numbers of goats, burros, etc. These animals have anything but a true economic value; while they consume the food on large areas they are in no sense a marketable asset.

The native animals, particularly the ponies and sheep, are now of such low grade that they have but little market value, but they present a splendid basis from which up-breeding can be carried on until the present herds develop into animals of much greater value.

One of the first official acts of Commissioner Sells was to direct an inventory of all horses, sheep, and cattle on all the Indian reservations. The inventory disclosed an unbusinesslike condition which

could not be justified. While the Indians possessed stock worth approximately $25,000,000, the herds were ragged and without proportion.

The plan of Commissioner Sells, the one which we are striving to realize, is to supply more stock of the approved breed upon all reservations and to all tribes where funds are available and where such stock can be used with assurance of success. While the Indians are sometimes averse to attempts to up-breed their stock, after a beginning is once made and the actual results are presented their reluctance vanishes, and when the up-breeding is properly followed up with encouragement on the part of the workers among them such enthusiasm is developed as creates a greater demand for good breeding stock.

Another undertaking of importance to many of the tribes is the policy of Commissioner Sells to stock the Indian grazing lands with herds belonging to the Indians instead of leasing them to whites. In a few cases the tribes now have funds with which to make these purchases, and in these cases arrangements are being made for early purchases.

Where there are grazing lands to be utilized and no funds available, plans are being made to procure funds from Congress to be later reimbursed from tribal property. This plan promises large profits to the tribes within a few years; it creates new sources of supply from which the white man may draw, with the consequent effect upon the market; and at the same time it presents a means whereby Indians can be trained in the live-stock industry in such a way as to make them eventually not only self-supporting but capable of embarking in live-stock raising themselves on their own responsibility.

Contracts have been made recently for the purchase and delivery of 10,000 head of cattle to be placed on the Crow Reservation in Montana, and purchases are now being arranged for cattle and sheep on a number of other Reservations. Various purchases of bulls, stallions, and rams are being made constantly with a view to improving the low-grade stock now belonging to the Indians. These purchases will be continued where funds are available until the foundation has been laid for the up-breeding of all the tribal stock of Indians.

The improvement and increase of live stock on over thirty-one

millions of acres of grazing lands owned by Indians present a tremendous industrial undertaking on the part of the Government. The possibilities are well nigh too great to forecast. With wise judgment and careful supervision the industry can be so extended and developed as to bring to the tribes millions of dollars of profits for the future, while at the same time the economic benefit to the white man and to theNation by the development of these unused lands to their fullest capacity is clearly apparent. This policy is one of the greatest possibilities both to the Indian and to the country and will be pushed with every energy of the Government to a successful conclusion.

On a number of Indian reservations there are large deposits of oil, coal, and other minerals, as well as valuable timber previously referred to. Some of these minerals are now being developed and operated and some are awaiting development.

In the case of the Osage Indians of Oklahoma they have made this tribe the wealthiest people in the world. The value of the tribal share of the individual members in the property of the tribe is estimated to be about $25,000. The industrial problems presented under these special conditions are of many classes and kinds and must be considered properly alone. The broad general policy, however, may be defined as a determination to develop the natural resources of the tribes to the greatest profit of the Indian owners and to use the profits thus acquired to advance the tribe in civilization through education and the development of the home.

In a number of places the Indians are depending largely upon fishing, marketing their produce to the canners just as do other fishermen. In such cases the Indians, being natural-born fishermen, are quite capable of competing on equal terms with the white man.

An earnest effort is being made to develop a labor market for the Indian where, through lack of resources, he must depend on his own efforts. It has been found that where the Indian works day by day besides the white man in various occupations he rapidly assimilates the white man's manner of living, the white man's ideas, and the white man's civilization. The Indian laborer has become a factor in railroad work, in timber operations, in the construction of irrigation projects, and in the harvesting of crops. In such manner is the Indian increasing his usefulness to himself and to the

GROWING THUNDER, FORT PECK, MONTANA, AND HIS 52-POUND CABBAGE

In Right Hand Corner is Shown Portion of Exhibit of Daniel Martin, Fort Peck Indian, Winner of the L. W. Hill Prize Cup

WILLIAM UPHAM, A BLACKFEET INDIAN, HARVESTING A FIELD OF OATS

CATTLE RAISING ON THE SHOSHONE RESERVATION, WYOMING

community where he lives, slowly doing away with any prejudice of the past.

The industrial opportunities of the Indian are greater to-day than ever before, but at the same time their use was never more vital. With the passing of the hunting grounds of vast undeveloped acres, with the passing of the tepee and the Government rations, greater changes have taken place for the Indian. It is but little of the once broad territory over which he held domain which has been saved for him. But that little is constantly increasing in value, and it is becoming more necessary than ever that he be protected in his property rights from the rapacity of scheming and unscrupulous white men. At the same time the Indian must be urged by training and example towards the day when placed upon his own resources he can go his way free from governmental supervision and guidance.

Modern conditions demand that the vast properties of the Indian be developed not only for the profit which will accrue to himself and his brother tribesmen but for the economic benefit of the Nation. The old days are gone for the Indian forever and he must meet the changed conditions which demand the development of his property to meet the ecomonic necessities of the time. The burden is upon the Indian with the aid of the Government to develop his property, and while he is making the most of his industrial opportunities he should make a tremendous advance toward the highest standards of civilization and American citizenship.

The Type of Horse Best Suited to the Industrial Needs of the Indian:

*By Charles L. Davis.**

THE horse stands out pre-eminently as man's most efficient dumb-brute servant. He is found as the companion of man in all parts of the world where food for herbiverous animals exists and he readily adapts himself to the needs of his master. He is willing, patient, evincing a human fondness, and when kindly treated is not only docile, but comes to be reliant on man for food, shelter and protection. In these several respects he has no equal except the dog, which, being a carniverous animal, can follow man into parts of the world where the horse can not subsist. And while the dog is a most valuable servant, the world over he is far from being the efficient servant the horse is.

Civilized man has come to be so dependent on the horse that no other animal wields nearly so much influence on his habits. The very foundations of social and economic systems of civilized and semi-civilized mankind are based on customs and practices which include the horse as an essential factor, and without him all would need to be changed. The white man brought to the Indian no other gift he accepted so readily and prized so highly as the horse.

While it is easy to recognize the immense influence the horse wields in the development of the Indian population, we must go deeper into the subject and take up the basic elements of breeding to determine how best to produce horses suitable to the industrial needs of the Indians.

If we judge from the mere surface of things we will conclude the proper horse for the Indian is one similar to what he has. He knows how to handle his little pony and can get more service out of him than a white man can, largely from the fact that the

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pony fails to render good service when humanely treated. The Indian is lacking in knowlege of how to care and utilize the higher types of horses, largely from the fact that his primitive manner of life presents no need of such types. But when he attempts to plow, to draw heavy freight, to follow in the road made by the white man, he soon finds he needs the white man's horse. If left to his own inclination at such times he prefers the ox-like plow horse. He wants a horse that will work steadily to any vehicle or implement, whether the harness is properly adjusted or in disorder.

This does not mean that the Indian discards his pony, nor that he should. In the early stages of his industrial attempts he needs both and usually desires both. It is merely the world-old tendency of man to adapt himself to his changing conditions, and if left to his own inclination, he will tend toward the use of the animal which best serves his needs. But if he is dissuaded from supplying himself with a horse suitable to his needs, or is unable to do so, he adapts his habits of life largely to comply with the class of horse which serves him, hence will doubtless spend more days in travel than in following the plow. What man would do otherwise?

If the Indian is to become a part of the agricultural element of the country he must be supplied with suitable work animals in one of two ways—by purchase of animals grown by white farmers, or by producing suitable horses through the upbreeding of his pony stock. The former is objectionable in two ways, the change is too radical for the Indian, as he is not yet ready to properly care for and utilize animals grown by white farmers and the cost is frequently beyond the Indian's means. The latter is the ideal method, but in many places the time necessary to produce suitable animals by breeding up the pony stock can not be spared, hence the former must be resorted to more than should be.

What is the best breed of horses to use in upbreeding the Indian ponies? This question has been much discussed and judgments differ about as greatly as our individual preferences differ. If we discuss the question from personal viewpoints there will always be disagreement. But we see that this upbreeding should be conducted to meet a definite aim, namely, to supply horses suitable to the needs of the Indian. Instead of deciding from the point of what cross will produce the best animal conformation, we need to be governed by what will best meet the desired end as to the Indian.

The human element involved must take precedence over beauty or type in the resulting cross.

We must also keep in mind that for some years to come the Indian will produce his horses more under range than farm and stable conditions. If one type tends to run back to native types when grown on the range its use on native types will but accentuate this tendency. If one type is wanting in prepotency it would not be the best for use on native types which, as a rule, are very lacking in this element.

The native types of the Southwest are very largely of Spanish origin, coming via Mexico. Those of the North are largely of French origin, coming via the French colonies of the St. Lawrence River and the Great Lakes. Those of the Northwest are a mixture of these two origins. There may have been some difference in these original types, but the main difference of to-day comes from climatic reasons—those of the cooler climates are slightly larger and more docile.

It is a well recognized principle of breeding that the types having the longest lines of pure breeding reproduce themselves truest to type, and that where this long line of pure breeding is reinforced by years of intelligent selection it is still more prepotent. The wild species, having ages of pure breeding, follow type so closely that it is difficult to distinguish individuals. Through changing conditions and hardships imposed by man the domestic types have largely lost this characteristic, hence great diversity of types.

In the horse family of to-day we fine a few breeds possessing long lines of pure breeding, possibly 200 or 300 years, and for a century or more this has been controlled by intelligent selection. This is particularly true of the draft types coming from Europe, such as the Percheron, Clyde, Shire, and Belgian. Some of the German Coach and French Coach types have similar histories, but as the types differ frequently according to provinces their introduction into America has resulted in considerable mixture, hence unreliability as to true breeding. There are strains of thoroughbreds coming down from Arabian origins with long lines of true breeding, but the American standardbreds can boast of no such history. Standardbreds and Coach strains in the United States differ so largely in type as frequently to be well-nigh unrecognizable.

It is a well recognized principle of horse breeding that range-grown animals do not mature out so heavily as farm grown. Also that only such types as have long lines of pure breeding reproduce on the range true to type. Taking these two facts together it naturally follows that standardbreds will not only fail to reproduce properly in type when grown on the range, but "run back" more readily. The same is true of most strains of thoroughbreds.

If such is true of these two breeds when produced under range conditions, what should we expect when they are used to cross on the native pony mares? Breeding science would indicate that the resulting cross would show but slight improvement over the native breeds, and observation bears such out. If standardbreds and thoroughbreds tend to "run back" when grown on the range they will fail to show any material prepotency over the native types, hence but slight addition to the native size, though some improvement in conformation. The native types are so very lacking in conformation that about any breed will improve them.

Horse growers who have been growing horses in large numbers under range conditions have come to confine themselves almost wholly to the draft types. Of these the Percheron so far exceeds the others that it is safe to say there are now more Percherons on the range than all other approved breeds together. They not only endure range conditions best, but they produce truer to type than about any other. They come nearer meeting all market demands than any other type, hence are more profitable when grown for market purposes. In seeking range-grown stallions the supply of Percherons far exceeds that of the other types and breeds.

In temperamental qualities the Percheron doubtless surpasses all other types and breeds for Indian industrial needs. He is docile, even tempered under most any condition, has more "brain" than other draft types, and endures hardship best. Of the several so-called draft types the Percheron has the best action, develops a good foot on the range, and the lighter animals can be used agreeably under saddle or in light harness. The Percheron is to the horse family about what the Hereford is to cattle—he rustles well and marks his offspring.

It is said by some that the cross between the native and draft types is too radical; that the result will be largely heads, feet, and joints, and that it will entail risks to the dams in foaling. These

assertions seem to be founded on theory more than fact, but have been asserted without contradiction so long they have been largely accepted as fact. There are no reliable statistics bearing on any of these points of discussion. Inquiry of the Bureau of Animal Industry developed that no known tests or comparisons have been made. Then what are the facts?

The native pony stock found in the Indian country is doubtless the most lacking in approved conformation of any breed or type mentioned as of a class to itself. We have only to increase, in our imagination, these ponies to normal-sized work animals to prove the foregoing statement. This being the case we can not expect much in way of satisfactory conformation in the first or second crosses. If we use sires (heavy or light) lacking in conformation the cross will doubtless be more lacking. Hence, if sires are selected largely on the basis of greatest avoirdupois no material improvement in conformation should be expected. If grade sires, of draft tendencies, are selected, the cross can not be expected to follow any type. But if pure-bred draft types are selected we can expect the cross to take more from the sire than the dam, and observation bears this out. We can not expect conformation equal to the sire, but we can expect an improvement over the native dam. It is not necessary, nor desirable, that the larger stallions of any chosen draft type be selected—the pure breeding with its greater prepotency is what should be aimed at, being content with a moderate increase in size the first cross.

This first cross, particularly if pure-bred Percheron sires are used, would make fair-sized farm animals if grown on the farm and fed grain as most white farmers feed their young horses, but if grown on the range they will mature out lighter of body, hence making an animal of medium build, very suitable for general use of Indian allottees. They can be ridden or used for medium harness purposes, and are much more docile than the native ponies or the "hot bloods" of the lighter types.

The second cross, if the same breed of sires is used, will take very largely of the recognized type of the sires and frequently lose about all appearance of the native pony blood. This relative difference is so much less where light-type stallions are used that it takes the second cross to make material change, and several may be required to eliminate the appearance of the native pony type.

The assertion that heavy foaling loss will follow the use of draft sires is so utterly without foundation of fact that little seems necessary except to make general denial. It is pertinent to say, however, that similar claims are about never made relative to the so-called radical crosses in other classes of domestic animals, such as cattle, sheep, dogs, etc. Observation so far made indicates that the foaling loss from breeding the native pony mares to large draft stallions is much less than the similar loss where farm-grown mares are bred to the same class of stallions. This statement would seem to be sustained even where the cross is extreme. As a rule, the larger the dam the greater this risk.

Another important element that should be kept in mind in choosing a proper type of horse for the Indian is his tendency to racing. This is not meant so much to decry this form of pastime as to point out the racial difference. In many tribes the majority of adult males own race horses, or would were they able. Among white people there are sufficient individuals with similar tendency to provide amusement at the fairs and racing meets, and the great majority of white people enjoy seeing the races, but the number who keep and run horses is meagre as compared with the whole population. In view of this tendency, each running horse, or type that can be thus used, must be regarded as a menace to the upward industrial progress of Indians.

The only conclusion to come to in selecting the best type of horse for the future use of the Indian is the one that will best serve him as a civilized man, earning his living by his own industry.

School Credit for Home Industrial Work:*

By L. R. Alderman.

WHEN I arrived at the town of about two thousand people where I had been engaged to teach, the chairman of the school board accompanied me to the schoolhouse on the Friday before my new school was to open. Among the other bits of advice he gave me was that one particular boy should be expelled upon the first provocation. The boy had given trouble the year before and should not be allowed to contaminate the whole school. He had stolen things and had been in a street fight. For two years running he had been expelled at the beginning of school. The boy's father and mother were good people, but they had no control over the boy.

This was not very encouraging to me, as I had not had such an experience before, in fact had never taught in a town so large. I was looking for the boy the next Monday morning. He was pointed out to me as he came down the long walk to the schoolhouse. Instinctively I studied him, as he came up the steps, measuring him with my eye as if to get an estimate of his physical strength, as well as of his mental make-up. He was large for his age, carried his head low, and looked up from under the brim of his hat. He looked at me as if to say, "I do not like you, nor any who are in your sissy business." He chose a seat in the back corner of the room, signed his name in a big scrawly hand, and gave his age as seventeen. It seemed to be generally understood that he would make some trouble, so as to be expelled the first day.

During my vacation I had read "Jean Mitchell's School," and I remembered Jean Mitchell had scrubbed her schoolroom. I had noticed on the Friday before that the schoolroom had not been scrubbed, nor the windows cleaned, so I said after the morning recess, "How many of you would be willing to help scrub out the schoolroom this afternoon? As this is our home for the year, we want it clean." All seemed willing to help, and this boy threw up his head, and took a good look at me as if he thought I had some little glimmer of intelligence. The pupils were to bring brooms,

*An address delivered by Mr. Alderman, State Superintendent of Public Instruction of Oregon, at the fifty-first annual meeting of the National Educational Association, held at Salt Lake City, Utah, July 5–11, 1913.

mops, and pails from home. Harry brought a broom, mop, and a package of Gold Dust, almost full, which he had stolen from his mother. He scrubbed harder than any other boy in the school. He seemed to be a leader when it came to doing things with his hands. I was much delighted to see in him a willingness to help. I found out that he was totally lost when it came to studying grammar and fractions. These were not in his line, and unless the school took into account some active work it could not reach Harry. We had no manual training in the school, but we had football, baseball, and gardening. In all of these he excelled. I became convinced that in order to reach a boy like Harry, the school would have to broaden out and give credit for his activities.

Next year in high school there was a girl who had a great deal of time to run the streets. I would see her going to the post-office and to the train every day. She hardly ever had her lessons. I clearly saw I was not reaching her. She was a large, healthy, good-looking, happy-go-lucky girl. Going home one night from school with one of the teachers, I was told that Mary's mother was coming down the street. As I felt she and I had a big job on our hands, I wanted to meet her. I saw in the face of the faded little woman signs of one of life's tragedies that we see so often in overworked, disappointed mothers. Her daughter had broken away from home influences. I realized that Mary was as cruel as the Spartan boy she and I had read about in history, who had been taught to slap his mother in the face that he might be hardened for battle. This was her first year in high school. I realized that the nebular hypotheses and quadratic equations could not reach the real Mary, nor the real Harry, who was also in this school.

That evening I thought it all over, planning how I could come to the aid of Mary's mother. The next morning before the algebra class I said, "How many of you girls swept a floor or made a bed before coming to school?" Some hands, not Mary's. How many of you helped get breakfast this morning?" Some hands, not Mary's. "How many helped get supper last night?" Some hands, not Mary's. "None of you need to be told that the best friend you have or ever will have, perhaps, is your mother. Let us see what we can do to show our appreciation of our parents." I was struck with the real interest the class showed. "To-morrow," I said, "I am going to give you ten problems. Five will be in the book, and

the other five will be out of the book. The five out of the book will be: (1) help get supper to-night; (2) help do the supper dishes; (3) help get breakfast; (4) sweep a floor; (5) make a bed." I also gave certain duties to the boys. I said, "These tasks are going to count the same as algebra problems." The next morning I was delighted to see the eagerness with which they responded; they had worked the five problems in the book and the five problems out of the book. Mary continued holding up her hand after I had asked how many had worked all the problems. I said, "Mary, what is the matter with your hand?" She said she had worked five problems in advance in the book. I had never associated the working of problems in advance with Mary.

The tasks were changed during the year. We had at different times credit given for home work, the same as for school work. During a discussion at an institute meeting, a very good principal asked me, "If we give credit in algebra for home duties, what will become of the algebra?" I have never been able to answer his question. Once I was arguing with the residents of a small district that I wished would consolidate with another district. A man rose and said that he believed in consolidation in general, but this particular district had the graveyard deeded to it. If this district's identity was lost in consolidation, what would become of the graveyard?

At the next county election I was elected county superintendent. My belief in encouraging home work had become a working conviction by this time, and I am sure I bored some very good teachers nearly to the point of death talking about it. I was asked, "Why should school credit be given for work not done in school? Let school credit be given for school work, and home credit for home work. It is dishonest to give credit at school for work done at home. The more we can keep home out of school the better it is." Some good, staid teachers looked at me as if I had broken the Ten Commandments. I had some qualms of conscience, and wondered if I could not bring myself to a condition of being satisfied with seeing school credit given only for work done in school, of being content if the subjects in the books were taught, and of not caring if the children did spend their time on the streets.

On my visits to the country schools, at first I made speeches upon the importance of education, how it would pay the pupils to be

well prepared before taking up the duties of life. I prided myself upon my ability to make this seem wonderfully ponderous to them. But I noticed that nothing happened. They looked dazed and glanced at the clock to see if it were nearly time for school to close. But when I asked them to do something, to make bird-houses for their back yards, or for the school yard, they were all alert, and I had over nine hundred bird-houses built by the children of our county that year.

One day, as I was visiting a country school, I saw a boy taking up a collection in his hat. I was told they were taking this up to buy popcorn, as one of the boys was going to town Saturday. I asked why they did not grow their own popcorn. I knew it would grow there, for I was born and raised in that part of the country. I told them I would give five dollars to the boy or girl who could raise the best popcorn that year. This seemed to interest them. I asked how many had raised watermelons. I was told nobody did, for the boys in the neighborhood were so bad about stealing them. I asked "If everyone were raising watermelons, who would there be to steal them?" All you have to do to get a grin the full width of a child's face is to mention watermelons. Going home that night in my buggy, some ten miles, I concluded we should have a school fair and give prizes for watermelons and muskmelons. When talking it over with my wife that night we added vegetables, jellies, bread, canned fruit, and sewing to the list for which prizes should be given at the fair.

A trip down one side of the business street and up another and I had all the prizes I needed to advertise the fair in the fall. It was not long before a father brought his boy to the office to learn more about the contest. The father patted the boy on his head and said: "John has a garden. He has pumpkins as big as a bushel basket." How John's eyes sparkled at the praise of his father. They went out and got into the wagon, and I could imagine the conversation John and his father had on the way home. It seemed worth while for us to go into some work and give some credit for it. The fair was a great success, and it has grown with every year. This last year, its seventh, there were four thousand exhibits. The crowd is the largest that ever gathers at the county seat.

The first year of the fair I heard high-school girls say, as they looked at the long rows of bread, "I am going to learn to make

bread." As they looked at the rows of ruby and amber jellies, "I am going to learn to make jelly." I had mothers call me in, as I drove past their homes, to show me the sewing of their daughters. We had a larger attendance at our parents' meetings after the fair was started. It became evident that we must co-operate along the line of activities of the child if we wished to secure the co-operation of the parents. They could not co-operate along the line of decimal fractions, infinitives, and participles. People I had not known were interested in education at all, would comment upon the interest the children in the neighborhood were taking in things. In order to raise better products they had to read bulletins. It created a real interest upon which the teachers could build in educational progress.

I was next elected city superintendent of a city of about ten thousand people, and found the children were just as eager for activity as they were in the smaller towns and in the country. We had school gardens for the seventh and eighth grades, and did the work during school time, on the condition that the children would keep up their school work. This they did for the sake of working in the gardens. Certain teachers were willing to take into account home activities in the school. We had sewing taught. We had bread day. Hundreds of people came to see the loaves of bread the children were able to make under the guidance of their mothers. We had bird-house day. Nearly five hundred bird-houses, some of them wonderfully made, were exhibited by children who had learned from their fathers how to handle a hammer and how to saw off the end of a board.

I have heard teachers say that it is too bad the schools do not have accommodations for industrial work, but every girl lives in a place where there is a stove and cooking utensils. Every country or small-town boy lives where there is a saw, a hammer, and an ax. If every school will furnish the child with a desire to make something, he will surprise you with his ability to make it. If you can create a desire in a girl to make an apron, or a dress or a skirt, she will find some one to show her how to make it. I have noticed that the girls in some of our larger schools in the domestic-science class were perfectly happy making loaves of bread, tucking the little loaves into shining new pans, and putting them into the gas oven. They would watch eagerly when they were taken out, delighted with

the beautiful, well-shaped loaves of a perfect brown. I have seen the same girls look with scorn at the big cook-stove oven at home, and the large unpolished tins. I have seen the mother make the bread and cook the meals, as the girls of the domestic-science class were too busy with their school work, which was supposed to mean so much to their future, to apply any of the results learned. I knew a teacher in a manual-training class who spent six months teaching the boys how to use a chisel, a plane, and boring bits. The superintendent had to have the truant officer compel these boys to attend the manual-training class. They wanted to make something.

Children do not like to play a life—they want to live a life. I have seen girls shrink from making little models in sewing, and the boys look as if they were afraid to say out loud what they were thinking while they were learning to use tools—just to use them. I have seen the bored looks upon the faces of pupils who were engaged in writing essays to be passed in to the teacher, and sent to the waste basket. I have seen the animated looks on the pupils' faces when they were learning to write letters which were to go some real place and would bring back a reply.

And I have seen the enthusiasm of pupils in school where the school credit for home work was made an important feature. Where there were three such schools in Oregon in the spring of 1912, there are hundreds this year. Some give credit for home work as for studies, and use the home work marks in averaging up the total standings. Others make a contest of it, giving holidays or other rewards. Credits can be given for any home tasks, such as building fires in the morning, milking a cow, cleaning out the barn, splitting and carrying in wood, gathering eggs, tending flowers, sweeping floors, getting to bed by nine o'clock, brushing one's teeth, feeding chickens, caring for pigs, cows, horses, etc. A certain number of minutes is allowed for each task. Parents are asked to sign statements verifying the amount of time spent in such duties. It is a rule in one of the schools that any pupil who has earned six hundred minutes may, at the discretion of the teacher, have a holiday. Samples of home work are often brought to school and placed on exhibition. The parents encourage this by coming to the schoolhouse when these exhibits are made, and the children, by seeing the work of others, learn to imitate the best.

I think the best compliment I have ever received, the one that

I did not fully appreciate at the time, was given when a man brought his boy to school and asked me to watch him, and see what we could make of him. Unconsciously almost, I would watch him in class and out of class, and found it was but a short time before I had much to talk about with the father. I meet him occasionally now, and we have a common interest in the activities of the son. I have seen teachers ask for co-operation of the parents, have seen the parents visit the schools, and try to look interested; I have seen them yawn, and when they rose to go, have heard them say they had been much interested and would call again, but they never came again, for it is impossible for parents and teachers to co-operate upon subject-matter in books, or methods of instruction, or to any great extent in courses of reading. But every parent is willing to co-operate to the limit along the line of the activities and real interests of the child. I knew a teacher who, when asked what she taught, answered, "Boys and girls," and she meant the whole boy and the whole girl, the activities out of school as well as the activities in school. I know another teacher, the whole content of whose answer was that she taught arithmetic, reading, writing, and spelling.

It seems to me it is worth while to find some common ground upon which the parent and teacher can co-operate. It seems to me this common ground is along the line of habit-building, by means of the activities of the child. What really counts in school. or out, is what habits are being established. Facts, formulæ, and rules will be forgotten. But the habits which are formed are woven into the character. The child that does not have a habit of industry established by the time he is sixteen or eighteen is very apt to become a parasite. There are many children who go through our schools, who, being naturally bright, do not find it necessary to become industrious. They get their lessons through hearing the other pupils, or from the questions asked, or by a few glimpses at the book. In life they are going to need bodily industry as well as mental industry. The habit of being industrious will be of untold value to them. One great trouble is that we are likely to look at the matter from the point of view of the school, as though the school were the end in itself. The school is simply the helper of the home, and only when the two work together can our dreams come true.

Reimbursable Funds; Their Use and Possibilities in Promoting Industry:

*By L. W. Aschemeir.**

EDUCATION and training are unquestionably valuable and most effective weapons with which to face the battle of life, but in many instances individuals, however extensive their education and training may be, because of their environments and natural circumstance, must fail in the accomplishment of the real purpose of their education and training unless there is open to them a way to procure the tools and equipment required in the pursuit of that industry from which their livelihood must come. The earnings of Indians are largely inadequate to provide needed equipment, for many of their reservations and homes are isolated from markets for their labor, except such as is procurable on the reservations and nearby ranches. An Indian on one of the large reservations recently intimated that there was not enough work on the reservation for all returned students and then made this statement: "The only way I see out of it is to take hold and farm or raise stock."

The Indians, quite generally, have land suitable either for farming or grazing, but many are unable to utilize it because of the lack of needed equipment or stock, or the capital with which to provide it. The use of funds, which are or may be hereafter available from various sources under a reimbursable plan, by which repayment by those individuals who elect to become beneficiaries of the amount expended in their behalf, immediately presents itself as a practical means through which the inadequacy of capital may be at least partially overcome.

The so-called Indian problem is being rapidly dissolved, so to

*Education Division, Indian Office.

speak, into just so many problems as there are individual Indians; and these individuals are surrounded by problems peculiar to themselves. While the Indians are farming a comparatively small area of the available agricultural land, and a large acreage of their grazing lands is leased, those conditions are wholly due to indolence on the part of Indians, for they are not, as a rule, antagonistic to work, as frequently represented. It must be remembered that last year, for example, the per capita income of the Indian population as a whole amounted to just about $75 and the individual Indian moneys in bank, divided per capita, would add to this sum only $37 per capita, insignificant amounts with which to attempt to accomplish any large or tangible improvements on isolated tracts of land of varying quality and adaptability. The Indians have land, but at many places are absolutely without equipment of any sort, but it is encouraging to know that the Congress, at this session on the recommendation of Commissioner Sells, is showing a disposition to extend its help through liberal appropriations of funds to be used over and over, under certain regulations prescribed by the Secretary of the Interior, in the purchase of animals, machinery, tools, implements, and other agricultural equipment necessary to enable the Indians to engage in that industry for which their lands are best adapted and to take up the culture of fruits, grains, and other crops. The present administration of Indian Affairs sees in reimbursable appropriations the real basis for the development of the individual Indian into a self-supporting citizen, and it is now urging the appropriation by Congress of approximately $900,000.00 for reimbursable purposes. With that sum available, much more real advancement in industrial matters may be anticipated during the next two or three years than has been accomplished in the past.

The Department of the Interior has heretofore promulgated regulations to govern the use and repayment of reimbursable funds, under which Indians, who have not available means with which to undertake self-support, may procure assistance in amounts not exceeding $600. This money is not turned over to the Indians in cash, but is spent in the purchase of property desired by them. Upon receipt at the agency, or other designated point, the property is delivered to the Indian for whom purchased and an agreement on a form entitled "Reimbursable Agreement" is entered into by the Indian and the superintendent in charge. Three copies of this

Grain Stacks of Edgar Pariette, a Full Blood Uintah Indian, Utah

CHARLIE BLACK, COLVILLE INDIAN RESERVATION, WASH.

This Young Man is only 20 years old. He Supports a Widowed Mother, a Grandmother, and an Aunt

JUDGING STALLIONS AT UINTAH BASIN FAIR, UTAH

DAIRY HERD, FORT TOTTEN INDIAN SCHOOL, NORTH DAKOTA

agreement are prepared; one copy is given to the Indian debtor; the second placed in the agency files; and the third sent to the Indian Office, together with a statement of the account on a liability card, upon which the employees of the Indian Office make notation of the various amounts repaid by the Indians. From these cards the status of each account at the time of the rendition of the quarterly reports by superintendents can be ascertained. Each time an Indian makes a payment, however small, he receives a receipt, with a full statement of this account, amounts paid and amounts still due. Under the regulations, competitive proposals for furnishing the stock or supplies desired must be procured by the superintendents before purchases are made. All charges incurred in connection with the purchases, including those for transportation, are paid from the same fund from which the property is obtained, and consequently the Indians receiving the property must also repay the charges incurred. The money appropriated by Congress is available only for the purchase of property of the general class indicated in the preceding paragraph, and cannot be used in the purchase of such articles as sewing machines, stoves, and material for home construction. A way through which articles of this class can be procured will be later suggested.

The act of Congress approved April 30, 1908, appropriated $25,000 for the purpose of encouraging industry in agricultural pursuits on the Fort Belknap Reservation, to be reimbursed by the individuals participating in the use of the money. The act of March 3, 1909, authorized the use of the repayments made by the Indians until June 1, 1915. The total purchases made from this fund amount to $29,768.26. The property purchased, except a traction engine and separator, was sold to 164 Indians, and their unpaid accounts at this time amount to about $9,430.43. Practically all the Indians participating in the use of this money have received material benefits therefrom.

The act of April 4, 1910, appropriated the sum of $15,000 to be used as a reimbursable fund for encouraging industry among the Indians at Tongue River Reservation. The beneficiaries of this fund number 278 Indians, for whom live stock, seeds, tools, and agricultural equipment valued at $22,547.21 have been purchased, of which amount $15,619.76 have been already repaid, with not a single delinquent under the terms of informal agreements entered

into prior to the promulgation of the regulations, and formal agreements entered subsequent thereto.

The use of the two appropriations just referred to was by law limited to the two reservations named, but the act of March 3, 1911, appropriated a further sum of $30,000 for the purpose of encouraging industry among Indians generally, and this money has been apportioned to 16 different jurisdictions in various amount ranging from $1,000 to $5,000. While the reports received in the Indian Office are incomplete, up to January 1, 1914, about 333 Indians had participated in the use of this appropriation. For these Indians, property consisting of seeds, breeding and work stock, harness, wagons, farming tools, and implements, aggregating in value $20,-617.99 were purchased, repayments amounting to nearly $4,000 have been already made. Under the regulations and the agreement which the Indians must sign, the title to this property remains in the Government until it is fully paid for, and although it can be taken upon default of payment it is gratifying to know that out of the 333 agreements entered into, only four cases have been reported where the property had to be taken away from the Indians to whom originally sold because of their inability to pay the amounts due on their accounts. The property thus retaken was sold to other Indians. In some instances, by reason of short crops or some other inability, it has been necessary to extend the time in which partial payments must be made. This was done in about 25 cases, but it was not necessary to take the property from the Indians because they desired to keep it and make payments therefor at a later date mutually agreed upon between the superintendent and the debtors.

The act of Congress approved June 30, 1913, appropriated $100,000 to be likewise used as a reimbursable fund, and this sum has recently been apportioned to 24 superintendencies in various amounts ranging from $1,000 to $25,000.

The distribution of tribal funds to Indians in small annual or semi-annual cash payments is to some extent wasteful, for the reason that it usually takes large sums in the aggregate to make such payments, and the individual shares are so small that no permanent improvements can be made or substantial benefits be derived therefrom. Money thus paid out is soon spent for purposes of little or no permanent value, and often times the

money is spent before it is actually paid out by the Government, because many Indians go into debt by means of credit extended in anticipation of payment. Frequently it happens that otherwise industrious Indians cease individual activity until all signs of the per capita payments are obliterated, and then, to their sorrow, find themselves in debt, the season when action should have been taken a part of the past, and the future support and comfort of themselves and families impaired in varying degrees. Any system by which an able-bodied Indian can merely exist, so to speak, in a haphazard sort of way without any effort on his or her part is wrong and encourages individuals to lose all interest or desire to obtain that self-respect and the real comforts of life, both for themselves and dependents, which can come only through industry.

The need of funds in the promotion of the various industries is great and far larger benefits would accrue to individuals and the tribes as a whole if, instead of making small payments from time to time, their tribal funds were used under the reimbursable regulations in the purchase of lumber and material for the construction of homes, out-buildings, fences, digging of wells, for the purchase of sewing machines, milk cows, range breeding stock, work horses, harness, tools, and agricultural implements of all kinds. The tribe will lose nothing by the use of these funds in this manner, because the repayment will go back to their credit.

Last year the Indians, exclusive of the Five Civilized Tribes, received $2,795,262.50 in cash, per capita and trust-fund payments. It would be unfair to say that no part of this money proved of benefit in some degree to some of the Indians, but it can be safely said that the largest part served only as a temporary means of support and relief of individual effort. Used as a reimbursable fund, and allowing the sum of $600 per individual, the amount distributed in cash would have been sufficient to provide at least 4,658 Indians with teams, tools, and implements with which to begin improving their lands and engage in farning, or breeding animals to start in live-stock industry. In addition to the Congressional appropriations hereinbefore referred to, tribal funds already are being used at 12 different reservations, and there is no reason why the use of such funds cannot be extended to other jurisdictions with just as good results as are being accomplished with the appropriations made by Congress. As an indication of what can be accomplished with

tribal funds, used under the reimbursable regulations, it is recited that more than 300 Indians have been benefited through expenditures aggregating $57,886.42, and collections amounting to more than $14,000 have already been made. Only two Indians have been delinquent in payments on their accounts, and in not a single instance was it necessary to retake the property from the Indians to whom it was sold.

The idea seems to have gotten a strong foothold in the minds of many Indians that the chief function of the Government is the gratuitious distribution of supplies and per capita payments. This idea has been far reaching in its effects and will do damage until the Indians are made to understand that they cannot expect "something" for "nothing," but must pay for what they get. Of course, it may be difficult in some cases for the Indians to repay money, but, after all, it is believed the degree of success achieved by the Indians in being able to make money payments for supplies will depend largely upon the ambition and willingness of the individuals, and there is no reason why they should not begin now to become accustomed to a condition they must face when the Government eventually withdraws its guardianship, namely, pay for what they get very largely in money.

With the persistent and sympathetic assistance of practical farmers to point out to the Indians the way, and the availability of funds with which to purchase animals and equipment required, not to be given gratuitiously to Indians, but rather to be sold to them on a commercial basis, success must come. The Indians are appreciating more and more the advantages of reimbursable funds. With their interest aroused, the extent of the good which can be and will be accomplished will be measured, in a very large degree, by the aggressiveness and sincerity with which the superintendents and reservation employees, whose duties bring them daily in close touch with the Indians, grasp the opportunities presented to them.

The Place of Homemaking in Industrial Education for Girls.

*By Mrs. Eva White.**

SIGNS on every side go to prove we are in a period of industrial readjustment, a period in which we are coming to uphold to the full the supreme rights of every individual, and are at the same time swinging in with that form of cooperative action which demands that individual rights must always be submerged to the general welfare. We are at the point of working out the equitable adjustment between capital and labor. Exploitation as we have known it—exploitation of land and life—is of the past. True values will take the place of false estimates. We shall ignore externals and get at the actually contributing citizen. We are coming to see that our democracy will be real only when each man has his chance—when he is well born and educated in such a manner as will discover and develop his aptitudes, when he is given an opportunity in the industrial field under conditions of fair competition; when he is honored for the doing of a needed task and when not a single line of work which is needed will carry with it social stigma. This means a superior citizenship made up of superior men and women, and the two great institutions which alone have within themselves the power to make actual these steps are the home and the school.

In spite of repeated conjectures as to whether the home will continue in its present form as the fundamental social institution, evidence is more and more strongly bearing in the direction of proving the increasing dependence of the community upon sound family life. The family as we now know it has been developed out of the struggles of the race. To the family on the material as well as spiritual side we owe our present civilization. It is to the home that we look for those qualities of physical fitness, mental power, and moral outlook which make for happiness and success. The general level of family life at any given time, we will all agree, I think, conditions the achievement of that period and the family stands as the great link which passes on the accomplishment of one generation to the next. In short the family is the center about which revolves every other interest.

*From an address by Mrs. White, agent of the State Board of Education, Boston, Mass., delivered at the seventh annual meeting of the National Society for the Promotion of Industrial Education held at Grand Rapids, Mich., Oct. 23-25, 1913.

The volume recently published on the "Problem of the Young Working Girls,"* shows above everything else the need of strengthening the ties between members of the family group. In case after case where girls had failed in their contact with the world the lack of guidance on the part of parents and their failure to make the home reach out to the girl is seered into one's consciousness. The other truth which is brought out is that girls are sacrificed to industry because their intelligence has not been awakened to the point of understanding what they owe to industry and what industry owes them. This brings out the necessary interweaving between home training and industrial training. Back of our industrial workers must be properly functioning homes, and our increased growth of prosperity will depend on the extent to which our educational system becomes *diversified* so as to meet the demands of the home and industry, and on the extent to which it is *individualized* so as to train special talents to the point of highest efficiency.

On the side of industrial training for women we have but made a beginning. Only a very few avenues of trade are open to the girl in our trade school, so that we have much yet to do in broadening the scope of the strictly trade school for women. Important as is this need we must yet remember that altho it is true that women are entering industry in increasing numbers, it is also a factor that the majority of women turn from industry to home life before the twenty-fifth year. That point of veiw which considers industrial training only in regard to the working world is blocked and those who, thru the enthusiastic support of the home, neglect the fact that the ultimate homemaker is in thousands of cases a wage earner too, are equally short of gauging the problem that lies before those interested in the industrial training of women for life.

Definiteness of Aim Essential.

THESE two lines of approach to the industrial training of woman, that of the home and that of the business world, should play into each other. But how? We shall have to do a great deal of experimenting before the question is definitely answered. One thing, however, seems fairly certain, and that is that the aim of the trade school must be trade training in specific industries. There cannot be mixed issue involved in the organization of trade schools.

*Houghton, Miffin & Co., New York.

At this time when the trade school has so much ahead of it in the way of meeting the need of widening its scope, it would be most unwise to attempt to ride two horses at once, whatever may happen in the future. On the side of the homemaking school, if it is to be a homemaking school, it must function in terms of the home only. We cannot have hybrid schools. That is, a trade school, especially a school where the pupils are prepared for industry in six months or a year, must gain specific skill by concentration on the processes involved. Even those schools where the course is two years in length will find the time none too long. The trade school must parallel conditions in the trade for which it trains its students. Its aim must be the single aim of increasing the wage-earning power of its girls. It cannot do this and at the same time train its girls in the actual processes of the home. This I must stand by. This does not mean, however, that the minds of its students cannot be opened to the position they hold in society because they are women. Even tho they are destined to be in the working world, women cannot free themselves from responsibility in terms of homes. Industry is not an end in itself. We have in the past forgotten this, and have cared more for economic waste than human waste frequently. Now, however, we see that in order to add to our wealth, world influence, and power, the human factor is the crux of the situation. This by way of an economic motive for considering the worker as something more than the extension of a machine and aside from the humanitarian aspect.

Efficiency, the great problem of the industrial world, can only be brought about by giving to workers a proper incentive—the monotony of the day's work must be broken up by a share in the pleasure and comforts of life. There is a point beyond which human nature simply won't. In the past many a worker has not given of his best because conditions in industry have not been such as to give him a fair return, so he has lost incentive. The main trend of social endeavor is by way of reducing to a minimum the unfit of a generation—to make conditions of environment such that normal men and women will result—to educate the personnel of our country, so that there will be a common basis of thought and understanding. Hence, even in a short-term trade course for girls some time should be allowed for training in citizenship and time for the development of the individual's inner personality.

I have said that in the trade school it would be impossible to give specific training in homemaking, and, considering all that is included in that term, I believe that to be true. Girls' minds, however, as I have said, can be opened to the subject of the well-ordered home, and considerable can and should be done in the way of giving them an apperceptive knowledge of the role of woman as a consumer as well as producer, and of woman's responsibility as the head of a household. Such instruction should be clear-cut and specific, and brought to bear directly on actual experience of the student. If a highly illustrative concrete series of lessons is planned and well executed a foundation can be laid which can later be followed up by evening or day courses offered by the local system to cover all the processes of the home and adapted to the needs of those who enroll.

Course of Study.

THE homemaking school of the future will follow these lines: As to curriculum—under main headings—cooking, home sewing, home millinery, laundry work, sweeping, dusting, cleaning, general upkeep of the house, expenditure of the income; buying, which takes into consideration the economy of the household as to rent, food, light, heat, clothing, general supplies, money for recreation, and sums to be put aside for emergency needs and old age. So much on the side of what, to use the phraseology of vocational education, may be called shopwork. I have not attempted to exhaust the possible tabulation. If I became too analytical this paper would be far too long. These statements are meant to be suggestive only.

Consider, however, the subjects as listed and break them up into their process steps. Sewing, for example—sewing for the home. What does it not include? Possibly not the making of a $500 dinner gown, but it does include mending and patching and darning, baby clothes, children's dresses, adult clothing, remodeling, etc. To teach home sewing so that the wife of a man who only earns $800 per year will equal in appearance the wife of the man who earns twice that sum, but who has not her ability in the selection of material or her skill in the designing, cutting, fitting, and making of the same, means that the highest standards in sewing instruction must be maintained. We are not doing what we should in the teaching of dressmaking in any of our homemaking lines if we do not insist on a hundred per cent standard as far as we go.

Trade teachers need not fear the breaking down of trade standards. The shirtwaist from the homemaking school should equal the shirtwaist from the trade school. The time given to the making of the shirtwaist in the homemaking school should practically be the same at the trade school, as we want our housewives to win leisure by gaining speed in the doing of the household tasks. On the side of the process work alone there is quite enough to fill a four-year course. To this process work must be added the related subjects and cultural work. In these fields there seems at present to be some confusion. If the gauge of the subjects which should be offered in the homemaking course is the knowledge a mother should have, a homemaking course could cover eight years instead of four.

In deciding upon what to include within the related work and cultural branches certain considerations need to be borne in mind. In my own State we have divided the time on the basis of 50 per cent to the actual running of the home; 30 per cent to related work; and 20 per cent to cultural studies, so called. In deciding on the subjects to include in the 30 per cent not devoted to process work, but to related work, I offer the following considerations: A woman must know enough of arithmetic and simple methods of bookkeeping to be an efficient buyer and manager of the family income. She must understand something of the tremendous reach of her influence as a consumer. She must define for herself the position of the wife as a co-partner with her husband in the matter of family finance, seeing clearly how she can deduct from every dollar her husband earns in proportion as she is unwise in purchasing, and that she can add to the return from every dollar in so far as she makes each dollar count in maintaining the strength and happiness of her family. The business organization of the budget and the look ahead are directly necessary with our present cost of living.

An understanding of relative values should also be stimulated. Is wife ever justified in saving a dollar at the expense of her health and energy? Should she make underclothing or buy it?

Housing and Sanitation.

WOMEN should know something about sanitation as it affects the household, something of house construction. A woman should know enough about housing to be able to choose a healthful location, and a healthful home for her family. Once create a de-

mand for universally healthful homes and the commercial agent will meet the situation. Renting versus owning a home should be understood; taxes, too, as they affect the home. The home in relation to local public-service boards—in short, the home in its local setting.

House furnishings and home decoration should be covered. A homemaker should have a knowledge of home nursing, of the care and rearing of children, of the principles of physiology and hygiene. Further, a girl should know the significance of the woman's movement. She is caught up by it whether she so wills it or not. She must understand the demands the world is making on the home. She must sense how the home is linked with child labor in the South, even though her home be in the farthermost part of the West, and how the home alone can crystallize and make permanent industrial betterment.

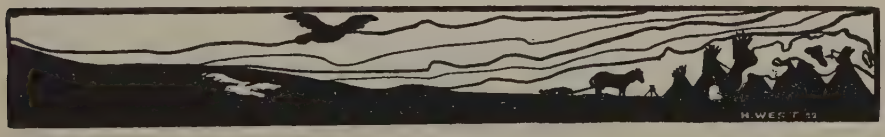
Even these few sentences will, I hope, open up the sweep of opportunity that lies before the homemaking vocational school in the way of process instruction in terms of the home and in the field of related or technically allied subjects. Now for those cultural elements which influence us all and have much to do with developing character. We should bring within our course of study those masterpieces of literature and art which by the universality of their appeal rouse the soul, not intellect alone, and which unite all people and can be interpreted in the light of common experience. Current events, civics, must have a portion of time allotted to them.

One most important point I wish to emphasize is that these schools should be adapted to the community of which they are a part. A course mapped out for a city girl would differ from that mapped out for a country girl. The latter would need to know—in many instances—butter and cheese making, something of small fruit growing, to be made intelligent about farm methods in general. So much for merely opening up the possible content of courses.

Summary.

INDUSTRIAL education for women must concern itself with the training of our women and girls in the occupations in which they are earning wages. At present we have only included in our system of education a fringe of the industries in which women are employed. Back of the working world and conditioning its efficiency is the Home. Altho thousands of women are engaged in work out-

side the home, it is shown by statistics that the majority assume the responsibility of home management at from three to five years after they enter upon their wage-earning occupation. The home is at the foundation of our civilization, therefore, training for homemaking should be included in our scheme of vocational training for women. In the short term trade course little more can be done than to stimulate the mind of the pupil to an appreciation of the art of running a home. The short-term unit course specifically adapted to help any group of women who wish to learn any one of the practical arts can build on whatever instruction has been given in trade or secondary schools. The homemaking school adapted to the requirements of the industrial workers in a community and varying as to the content of the course as the communities vary in their demands on the housewife, is an all important factor in the building up of the American Home.



THE common growth of Mother Earth
Suffices me—her tears, her mirth,
Her humblest mirth and tears.

—*Wordsworth*

Individual Indian Moneys: Their Relation to Industrial Welfare:

*By C. V. Stinchecum.**

BY THE allotment of the Indian he receives his land in severalty and the old communal ties are broken up. For the first time his real success or failure in his own development is due, to a great extent, to his own actions. In this development there is nothing of such vital importance as the manner in which such moneys as are deposited to his individual credit are handled. The bank account is as vital to the Indian's success as it is to the success of the white man.

The Indian Office, in supervising such moneys as are placed to the Indian's individual credit, takes upon itself a great responsibility, and its position in the handling of these funds constitutes one of the big problems with which it has to deal. When the account is sufficiently large and is handled in a shrewd and careful manner the Indian may be strengthened morally and may be made independent financially; but mismanagement or carelessness may injure him morally and ruin him financially for the reason that he not only fails to receive the benefits which should come from such a fund but he is positively worse off than he would have been had no such fund accrued to his credit, because he has acquired extravagant habits detrimental to his welfare and has learned to look to a paternal Government for a perpetual flow of funds to continue him in his idleness.

It is of the greatest importance that the Indian have his money when he needs it, and that plans made by the superintendent for him are not allowed to grow cold through delay in obtaining the funds with which to carry them out. With this in view the Interior Department recently approved regulations concerning the handling of individual Indian money which were promulgated by the Indian Office. These regulations were felt to be very liberal in the authorities granted superintendents, as it was the intention to enable worthy Indians to secure their funds with as little delay as possible. Since the promulgation of these regulations, it has been found that amendments conferring further authority on superintendents were advisable, and as soon as this need was recognized the amendments

*Assistant Chief, Education Division, Indian Office.

were adopted. Other proposed amendments are now under consideration in the office which will enable superintendents to handle these funds with more dispatch.

Dispatch is the keynote in the Indian Office at the present time where individual Indian moneys are concerned. The present administration has completely revolutionized this branch of the work, and, realizing the importance of prompt action and the opportunity given it to perform a real service to the Indian, has caused all requests for such funds to be made special, with the result that requests which formerly required a month or longer to receive administrative action are returned to the field the day following their receipt in the office. Superintendents should reflect this dispatch by promptly submitting to the office all requests which have their approval as soon as they are received from the Indian. By such close cooperation between the field and the office an Indian can promulgate his plans and the time within which he may expect to receive the approval or rejection thereof from the office should be limited only by the time which it takes the United States mails to carry his request to Washington and the reply of the office back to him.

While no statistics as to receipts and expenditures are available for the fiscal years 1912 and 1913, the figures for the year ending June 30, 1911, show that there was placed to the credit of individual Indians the sum of $7,881,823.21 while the disbursements for the same period amounted to $6,696,512.71, and at the close of the fiscal year 1913 there was on hand, to the credit of individual Indians, $11,200,525.

This immense fund should be regarded in the same light as the white man's bank account. No frugal, thrifty American would think for a moment of using his bank account to meet his current living expenses. A building in which to house his family, the purchase of a business with which to earn a livelihood, an investment promising later returns, or a temporary financial embarrassment are the only things that appeal to such a man as offering sufficient justification for the withdrawal of his bank balance. His interest will perhaps be used more liberally, and properly so.

So with the Indian; subsistence is one of the last charges which should be made against his funds. The ability to work and the presence of available markets for his labor should be an effectual check against the withdrawal of any portion of his funds for his

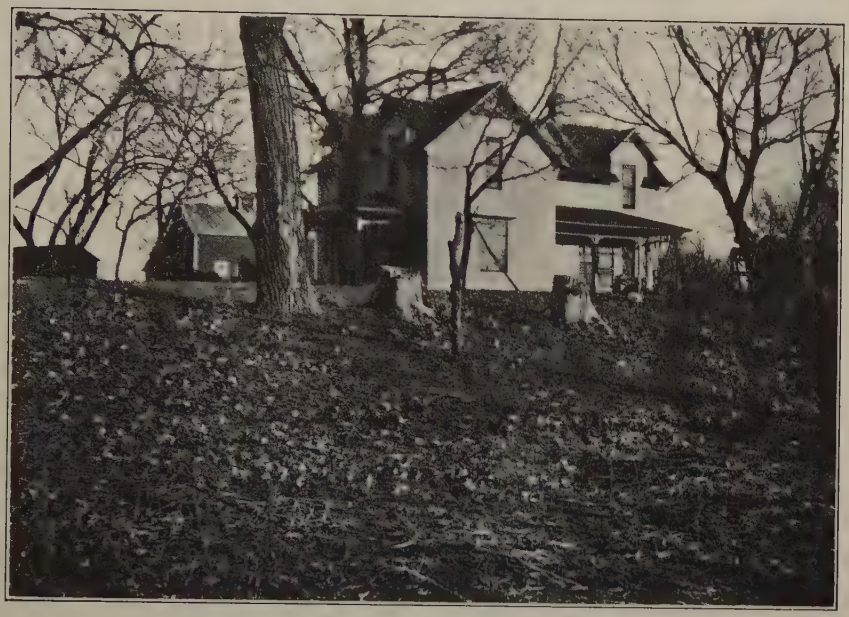
support, due regard being had for the advancement which the Indian has had in the social scale.

It follows, in the light of the views expressed, that minors' funds should be expended in rare instances. Properly conserved, the average minor should possess upon reaching his majority a sufficient accumulation of rentals and inheritance to enable him to make beneficial use of his allotment, thus insuring him not only his livelihood but, best of all, his independence. To dissipate his funds, and the term is used advisedly, is nothing less than giving away his birthright.

Closely related to the proper expenditure of individual Indian money is the advancement of the Indian in agriculture. The clearing of land, and the purchase of implements, wagons, and live stock are in the nature of investments which the Indian Office encourages. The progress of this race of people toward self-support, while not as rapid as might be desired, is encouraging. Yet there are many obstacles confronting them which will necessarily have to be removed before final results are obtained. The ability of the Indian to eke out his existence with little effort on his part, supplemented by monthly pensions, will sooner or later destroy any ambition which may have been awakened in him.

Every request from an Indian that he be permitted to manage his own affairs should be considered carefully and thoughtfully by the Indian Office, for the desire for independence is the surest indication that the Indian has begun to think for himself. All such requests should be met by encouragement on the part of the reservation superintendent. If the desire is real, an allowance of part of the Indian's funds may be properly recommended by the superintendent. The expenditure of such an allowance should then be used as a basis for determining the advisability of the allowance of a larger amount for unrestricted use. These carefully guarded tests are intended to instill in the Indian a sense of responsibility in the care of funds and at the same time avoid the possibility of a total loss.

Since the promulgation of Departmental Order of December 17, 1909, which prohibits the giving of assistance, either direct or indirect, in the collection of accounts against Indians, the extension of credit to Indians has naturally been restricted to a large extent. While this is the result which the Indian Office is seeking, it had



INDIAN HOME—WINNEBAGO RESERVATION, NEBRASKA

INDIAN FARM—WINNEBAGO RESERVATION

FARM OF WILLIAM TAYLOR, A HALF-BLOOD UINTAH INDIAN

INDIAN COTTON PICKERS, PIMA RESERVATION, ARIZONA

the effect of placing the Indian on the same basis as his white neighbor; that is, his credit rating was based primarily upon his honesty and integrity, and secondly upon his ability to pay. This actually resulted in the Indian getting a clearer vision of the value of money, and that he is handling it wisely is attested by the fact that fewer complaints are heard that the Indian is not paying his bills.

In supervising individual Indian moneys we deal with the Indian as being separate and distinct from the tribe. As yet, individualization has progressed rapidly only in tenure of lands, but is being realized more and more each year in connection with funds. The Act of March 2, 1907 (34 Stats. L. 1221), provides for the segregation of trust funds, giving the Secretary of the Interior the authority to pay to any Indian who is deemed competent to manage his own affairs his pro rata share of funds, to use as he may see fit and to place to the credit of individual Indians who may be disabled or incapacitated, their shares to be expended under the supervision of the Commissioner of Indian Affairs. It will be noticed that there is now no authority of law for the segregation of the shares of Indians who belong neither to the class of competent Indians nor to the class of disabled Indians. This is undoubtedly a defect in the existing statutory authority for the reason that it does not permit the pro rata share of each Indian, of whatever degree of competency, to be placed to his individual development and his individual necessities, and at his death permitted to pass to his heirs in accordance with the law of his State.

A bill, designed to meet the objections which I have mentioned, is now before the Congress. While existing statutes merely empower the Secretary of the Interior to segregate tribal funds, the time will soon come when it will be required that all tribal trust funds be so divided and when this shall have been done a distinct step will have been made in the administration of Indian matters. Then when the remaining annuities and similar provisions which survive from all treaties shall be commuted, capitalized and segregated tribal affairs will become of small consequence. Indian administration will no longer concern a race but will affect individuals only, and the legislative scheme under which the United States may prepare for withdrawing from its position in Indian affairs will be fairly complete.

The Country Boy's Creed

I believe that the country, which God made, is more beautiful than the city, which man made; that life out-of-doors and in touch with the earth is the natural life of man.

I believe that work is work wherever we find it, but that with Nature is more inspiring than work with the most intricate machinery.

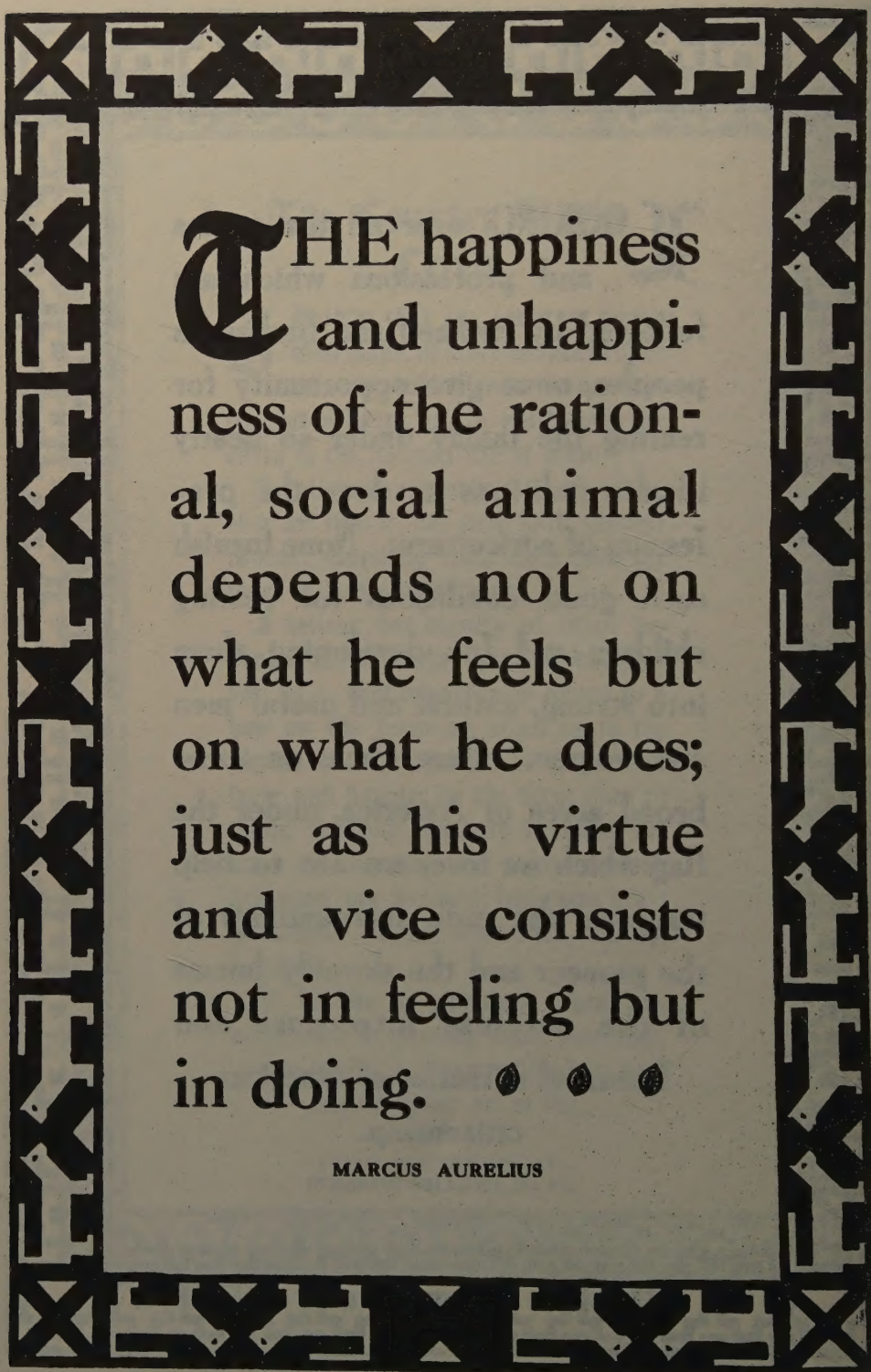
I believe that dignity of labor depends, not on what you do, but how you do it; that opportunity comes to a boy on the farm as often as to the boy in the city; that life is larger and freer and happier on the farm than in town; that my success depends not upon my location, but upon myself; not upon my dreams, but upon what I actually do; not upon luck, but upon pluck.

I believe in working when you work, and in playing when you play, and in giving and demanding a square deal in every act of life.

FROM SUBURBAN LIFE.

LOOKING over all the trades and professions which are followed by civilized and barbarous peoples, none give opportunity for rearing the family under so nearly ideal conditions as does the profession of agriculture: None furnish such good conditions for rearing children and for developing them into strong, natural and useful men and women. Here, then, on these broad acres of America, under the flag which we love, we are to help tranform the rude surroundings of the pioneer and the slovenly homes of the careless into pure and beautiful nurseries of American citizenship.

ISAAC PHILLIPS ROBERTS



THE happiness and unhappiness of the rational, social animal depends not on what he feels but on what he does; just as his virtue and vice consists not in feeling but in doing.

MARCUS AURELIUS